

false prophets and teachers shall arise and if possible deceive the very elect? Blessed be God, his Word is as silver tried in the fire seven times (Ps. 12:6) not one jot or tittle will ever fail but all is true and faithful. Spurgeon said, "You cannot compete with a man who has his Bible at his finger's ends; you may have an armory of weapons, but his scriptural knowledge will overcome you, for it is a sword like that of Goliath, of which David said, "There is none like it."

I. How the Word unites water baptism with repentance.

1. What John the Baptist taught. "And he (John) came into all the country about Jordan, preaching the baptism of repentance for (eis into) the remission of sins. Luke 3:3. See Mark 1:4, 5. All who were baptized with the baptism of John after repenting "justified God," and those who refused to be "baptized of him" rejected the council of God against themselves," Luke 7:29, 30. Here we learn that there was no true repentance as long as they rejected baptism.

2. What Christ taught. "Jesus began to preach" "repent" "and they came unto John and said . . . he that was with thee beyond Jordan . . . the same baptizeth, and all men come to him." "Jesus made and baptized (by proxy) more disciples than John." Matt. 4:17; John 3:26; 4:1. Here we see that Christ did not put away the baptism of repentance but baptized more than John.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "He that believeth and is baptized shall be saved." "Go, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." John 3:5; Mark 16:16; Matt. 28:19. By taking your Bible and examining all the references to water baptism you can know beyond doubt that Jesus refers to water baptism in these scriptures. Water baptism was "for (eis-into) the remission of sins;" "Born of water and of the spirit" includes the remission of sins, to enter into the "Kingdom of God" includes salvation. "He that believeth and is baptized shall be saved." Here baptism and salvation again connected together. "Go" "teach all nations baptizing them," etc., "unto the end of the world" must refer to water baptism, because man is commanded to baptize. Christ alone baptizes with the Holy Ghost. Also remember that every creature in *all the world* is commanded to be taught, to believe, and to be baptized and then he will be saved, and the Lord promises to be with all such unto the end of the world. Mark 16:15, 16; Matt. 28:19, 20. Nothing can be plainer than that baptism is connected with repentance and salvation.

3. What the disciples taught. We now enter upon the age of the baptism of the Holy Ghost, but it did not take the place of, nor do away with, water baptism. (1) Peter on the day of Pentecost. "They said what shall we do. Then Peter said unto them, Repent and be baptized every one of

you" "for (eis into) the remission of sins." Here we have the same baptism that John taught—the baptism of repentance into the remission of sins. Holy Ghost baptism did not take the place of water baptism, but it was an additional blessing after pardon and water baptism.

(2) Philip. When men and women believed, they were baptized and afterwards received the Holy Ghost. When the eunuch was baptized, "They both went down into the water" and he was baptized. Here it is as plain as can be that water baptism was not done away by Holy Ghost baptism.

(3) Paul. (a) His conversion. Ananias putting his hands on him said, "Be filled with the Holy Ghost" "and he received sight forthwith and arose and was baptized. "And now why tarriest thou? arise and be baptized and wash away thy sins." A man must be blind indeed if he cannot see here "The baptism of repentance for (eis-into) the remission of sins."

(b) His teaching. Notice how he inseparably connects baptism with salvation. He saves us by the washing of regeneration and renewing of the Holy Ghost. "That he sanctify and cleanse us by the washing of water by the word." "For as many of you as have been baptized into Christ have put on Christ." "We are buried with him by baptism into death: that like as Christ was raised up—by—the glory of the Father, even so we also should walk in newness of life." Titus 3:5; Eph. 5:26; Gal. 3:2, 7; Rom. 6:4.

It will be well to notice one reference in I Peter 3:20, 21. Here: "when" God waited in the days of Noah, "eight souls were saved by water, the like figure (correct rendering for figure here is antitype) whereunto even baptism doth also now save us." These and other scriptures prove that baptism is not only a symbol of salvation, but when obeyed from the heart God actually connects it with and communicates, what it signifies. This leads us to

II. The subjects of baptism. (1) Infants are excluded from baptism. "Go teach all nations, baptizing them," not baptize them and when they grow up teach them. "He that believeth and is baptized shall be saved," not he that is baptized and then believes; "repent and be baptized" not be baptized and then repent. Baptism is connected with and belongs to repentance—called the baptism of repentance. Hence cannot include infants. There is no scriptural proof for infant baptism. It is an innovation and should be abandoned and opposed by all. (2) No man should be baptized until he repents. John refused to baptize those who had not repented, and so should we. "Repent and be baptized for the remission of sins" is God's answer to penitents.

III. Baptism should be administered immediately after repentance. This the gospel universally teaches. John immersed the multitudes immediately after repentance.

On Pentecost three thousand were baptized the same day, Acts 2. Philip baptized both men and women immediately after they confessed faith in Christ. The eunuch was converted while riding in his chariot, and he stopped it and "they both went down into the water" and Philip baptized him immediately, Acts 8. Paul baptized Lydia and her household at the waterside immediately after the Lord opened her heart, and the jailer and his household were baptized the very hour of their conversion, Acts 16. The first Gentile converts received the Holy Ghost simultaneously with salvation (an unusual circumstance) but they were not excused from baptism, but were immediately commanded to be baptized. The word says, "These which have received the Holy Ghost as well as we, he commanded them to be baptized." Acts 10:47, 48. This was not optional but a *command*. Some people get so much of the Holy Ghost (?) that he tells them to disobey this command of the Holy Ghost. The gospel plainly teaches that every man all thru this gospel age, is to repent and be baptized. If you believe the Holy Ghost has told you that you need not be baptized it is surely a lying spirit, because it contradicts the commandments of God. Read carefully Matt. 28:19, 20; Acts 10:47, 48.

Dear reader, if you have not been baptized cease at once to "reject the council of God" against yourself, repent of this sin and "justify God" by being baptized. Luke 7:29, 30. Jesus:—"The word that I have spoken, the same shall judge him in the last day." John 12:48.

RELIGION AND EDUCATION

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In EVANGELIST No. 25, page 3, appears the following statement: "Religion without education degenerates into fruitless, non-progressive mysticism." The article in which the above statement is found is a very helpful and instructive one and is worthy of the re-reading, but the above statement we believe (to many minds) is misleading. What does the writer mean by "Religion?" If he means "Christianity" why did he not use that term as he had so frequently done previous to this statement. If something else was meant he should have explained it for he was discussing "Christian Education." The Christian religion without education (if possible) is a step *upward* not *downward*. It *regenerates* but never *degenerates*. Every step in real knowledge is a step toward God. Christianity is a step in education but not merely so. By the principles of Christianity we learn Christ, whom to know is life everlasting, John 17:3. The wise man said, "The fear of the Lord is the beginning of wisdom." Religion, as a natural principle of man's nature, i. e., to worship toward something is older than Christianity, neither does it make one worse by possessing it. We must come to the conclusion that Christianity has no degenerating ingredient in it,